The New Christianity

A Quarterly Journal
for its promotion and interpretation

AUTHORITY
AND THE MODERN MAN
Frederic R. Crownfield

"THE HOLY DOOR"
Alice Thacher Post

AN ADVENTURE
IN SOCIAL WORK
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THE SOCIAL GOSPEL
AND CHRISTIAN LIVING
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OF SCRIPTURE
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TRENDS AND
DEVELOPMENTS

BOOK REVIEWS

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TO OUR READERS

EMANUEL SWEDENBORG (1688-1772) was essentially a herald. It was his conviction that in his day a new development lay before Christianity, and that to meet the needs of this development he had been called by the Lord to present to the world a restatement of Christian teaching. Since his day, under the pressure of a variety of influences, many of the dogmas which he criticized have been disappearing. On the other hand, the manner of Christianity which he forecast has been coming into existence. As a scientist and philosopher of eminence in Europe, he saw clearly that the progress of science would have a leading place in bringing about a spirit of inquiry in religion and a restatement of Christian thought. He also forecast a changed attitude toward the Scriptures, which were to him the source of teaching for life and not merely a means of substantiating a prevalent creed. We may be sure that if a new Christian experience comes, with its necessarily altered and deepened Christian thinking, it will be the mind and spirit of the Lord which are effecting the change. It was Swedenborg's conviction that in the work it was given him to do and in the renewal which awaited Christianity, the Lord's promised return to his followers would find fulfilment.

In this general outlook on Christian thought and task, and in the triple conviction that this new Christianity is struggling into being, that it needs constant interpretation from all sides, and that it can be given greater awareness of its own high origin and nature, the editors and sponsors of this magazine offer it to the public.

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The
NEW CHRISTIANITY
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Authority and the Modern Man

FREDERIC R. CROWNFIELD

IS there any room in the modern man's religion for the idea of authority? If so, of what sort shall it be? In a day of confusion such as the present these questions are of fundamental importance. Faced with a conflict not only between various theologies, but what is even more vital, a conflict between antagonistic demands in the moral realm and in the relations of the individual to society in general and to the state in particular it is not strange that one's actual choice is often supported by an appeal to authority. The devout Catholic submits to the authority of the Church. The orthodox Protestant professes to accept the authority of the Bible. The mystic and the pietist each finds certainty in some type of inner experience. Christian socialists appeal to the teaching of Jesus. The atheist claims the support of reason or of empirical science. The Fascist and the Nazi recognize the superior claim of the State over their private judgment even in the realm of religion. Where in all this welter of professed authorities is a resting place to be found?

Early Forms

Perhaps a closer examination of the origin and nature of some of the chief types of authority may help to clarify the issues and afford some clue to a solution. They have arisen in definite historical circumstances and in history they have exhibited their true character.

The earliest form of authority seems to have been society itself. The tribe had its own customs and they were handed on from generation to generation with a minimum of modification. Rebellion against them meant cutting oneself off from the group. The fate of the rebel is exemplified by Cain, cut off from his people, his hand against every man and every man's hand against him. Cain's fear of the fate that was likely to overtake him is a vivid picture of how primitive society enforced its authority.

But while such a society could raise its children in an atmosphere where questions were very unlikely to arise and where the individual rebel could be dealt with swiftly and surely, its authority could not survive close contact with another society whose beliefs and customs were different. When such questions arose, as they inevitably did in the Greek colonies in the eighth century before Christ, or as a result of the contact of the nomadic Israelitish tribes with the Canaanite civilization, or of the Hebrew Kingdoms with the great powers of the ancient east—Assyria, Egypt, Babylonia, Persia—two courses were open. Either an attempt was made to justify accepted ideas and customs by an appeal to reason (though this inevitably led at least to modification of the ideas) or else the appeal was made to some sort of primitive revelation. We must follow our way because our God told us to. This is not incompatible with the recognition that other nations have their own gods and rightly follow their directions. But with the emergence of real monotheism the will of God takes on a universal significance. True monotheism, however, is a comparatively late development among the historical religions and the primitive code which comes to be recognized as the will of God really does not fit the later conditions. The result must be an elaborate system of casuistry such as was embodied in the traditional Jewish interpretation of the law, which arose precisely from the necessity of adapting a finally fixed code to new and changing circumstances.

The history of Judaism has indeed demonstrated that it is not impossible for a vital religion to exist under such circumstances, as is clear from the story of Rabbi Akiba. He was being put to death by torture for his loyalty to the religion of his fathers when the hour came for repeating the great confession, "Hear, O Israel, the Lord thy God is one, and thou shalt love him with all thy heart and with all thy soul and with all thy mind and with all thy strength." When he reached the words "with all thy

soul" he stopped and smiled. When the bystanders expressed amazement that he should smile under the torture, he replied, "Every day have I repeated these words, and I could say without hesitation that I loved him with all my heart, but to say that I loved the Lord with all my soul, that is to say, with all my life, was hard, for how can a man say what he has done with his life before the day of his death? But now that the day of my death has come and the hour for repeating the Shema has returned and I have loved the Lord my God with all my heart and with all my life, why should I not smile?"*

Unfortunately the appeal to the authority of the law was not always so happy in its results. The Gospels bear witness that it often led to self-satisfaction and hypocrisy, but its fundamental defect is that while it professed to claim man's obedience for the will of God that claim was not radical enough. So long as the will of God is believed to be embodied in a written document, one's duty is discharged in the faithful obedience to its commands. Law exacts conformity, but conformity does not necessarily spring from the heart.

This is not to say that there was no demand in the Old Testament for a clean heart and a right spirit, that there was no recognition that mercy was better than sacrifice. It was precisely on this deeper claim in the law itself that Jesus based His criticism of Phariseeism. He appealed from the letter of the law to the spirit: "Ye have heard it said of old time . . . but I say unto you." "The Sabbath is made for man, and not man for the Sabbath. Wherefore man† is lord also of the Sabbath." But the result of shifting the appeal from letter to spirit is really to render useless any appeal whatever to external authority. Christianity tried to avoid the plain implications of this fact by erecting Jesus' statements of the spirit into a new law, but the result has hardly been happy. In the first place the deficiencies of the Jewish appeal to law arose from the very nature of such an appeal and must inevitably accompany any other application of the same principle. Also the result of trying to take literally the sayings of Jesus has inevitably been some form of fanaticism. This fanaticism has had interesting and even rather attractive forms—witness St. Francis of Assisi—but it is impossible to found human society on any one of them. Finally, the whole attempt to change an appeal to the spirit into a new law contains in its heart a self-contradiction.

Authority in the Church

This is not, of course, the only direction which the Christian appeal to authority has taken. The beginnings of the Church were marked by much freedom, though this fact was disguised by the formal recognition of the authority of the Holy Spirit. This was conceived as the continued presence of Christ with His Church, and to question the validity of what was given through the Spirit was blasphemy in the highest degree. But though the authority of the Spirit was formally recognized, in actual practice, in ways easily understood from the standpoint of modern psychology, the appeal to the Spirit meant the continual enlargement of the body of tradition about Jesus in such directions as the new circumstances of the Church necessitated. It is not unreasonable to suppose that in this way were produced various sayings ascribed to Jesus but of doubtful authenticity since they presupposed a specific situation different from that in which He did His work, and in which they would have been meaningless.

This appeal to the Spirit involved various difficulties, however. They are satirized by the heathen poet Lucian of Samosata, whose hero Peregrinus Proteus is an impostor who has learned only too well how to take advantage of the gullibility of the Christians. That the Christians themselves were not unaware of the difficulty is shown by a famous passage from an early Syrian document called the Teaching of the Twelve Apostles, in which a prophet who wants to stay more than three days at the expense of the Church is said to show himself thereby to be a false prophet. The need for regulating this situation was one of the elements in the development of the authority of the bishop.

Another element of primary importance in this development of ecclesiastical authority is to be found in the circumstances attending the passage of Christianity into the intellectual environment of the Graeco-Roman world. Here there flowed currents of dualistic Oriental speculation which were extremely hospitable to Christianity but which threatened to strip it of nearly all that was truly valuable in it. Orthodox Christianity based its teaching on the tradition of the teaching of Jesus, and this rival Gnostic doctrine could only make headway if it could also appeal to a tradition supporting its position. This was accomplished by means of the claim that the Gnostics were in possession of an esoteric teaching given by Jesus for the benefit of the chosen few who could receive it. It is to be noticed that both of the parties thus presupposed the authority of tradition and the problem was to decide between them. It was Irenaeus and Tertullian who developed and enforced the argument which led to the casting off of Gnosticism, but the price paid was enormous. Jesus, they said, surely committed all His teachings to the Apostles. Go then to the faith they taught, embodied in the so-called Apostles' Creed. Read their writings. But above all, since the meaning and scope of their teaching as thus recorded was a matter of dispute, consult those who have succeeded them and their appointees in the Churches. Go to Antioch, to Ephesus, to Corinth, to Rome. In all of these (so it was maintained) a clear-cut succession of leaders went back to the Apostles themselves. If there had been any esoteric teaching these would be the places where it would be found. The argu-

*See Lake, *Landmarks of Early Christianity*, p. 13.

†The usual "Son of Man" here seems to be a too literal rendering of an Aramaic idiom meaning simply "man." There is the same idiom in Psalm viii, "What is man that thou art mindful of him, and the son of man that thou visitest him?" There the meaning is obvious. This psalm seems to have other traces of Aramaic influence.

ment proved decisive, but the result was the exaltation of the bishops to supreme authority in the definition of the faith. Moreover the especial appeal to Rome as the scene of the labors of both Peter and Paul was one of the germs from which sprang the eventual concentration of this authority in the person of the Bishop of Rome. Formally, however, the conception of authority is complete. To the apostolic faith and the apostolic injunctions, interpreted by the unbroken line of the Apostles' successors, all that is required of the ordinary Christian is obedient submission. Such a conception can only be satisfactory if it be agreed that sheer unreasoning obedience is the prime human virtue.

To say this is not, of course, to deny that reason has a real place in Catholic teaching. The whole effort of the scholastic philosophy and theology up to and including Thomas Aquinas was to expound the tradition in reasonable terms. Thomas indeed distinguished between what could be discovered and proved by reason and what could only be given in revelation, but once given even the content of revelation could be recognized as consistent with the results of reason. It is, of course, the common opinion of the average Protestant that Catholicism is highly unreasonable, but the truth is that Protestantism has never produced such a comprehensive, closely reasoned system as that of Thomas Aquinas. Nevertheless, in this marvelous synthesis of reason and tradition, the authority of tradition always has the upper hand. Moreover the synthesis was not completely stable, and the final position of Scholasticism was the renunciation of the attempt to combine them and the claim that the realms of reason and revelation were mutually exclusive.

It is important to recognize that this result which allows the supreme authority to tradition and its authorized expounders is the inevitable result of the attempt to fall back on the teaching of Jesus and to make any statement of it normative for human thought and conduct. This is not to affirm that no other combination of the elements of the tradition as to the teaching of Jesus is possible, but that when tradition in any version is made authoritative, reason must eventually abdicate in its favor. It cannot reasonably be affirmed that of course the content of tradition must be reasonable and that any exercise of reason which fails to confirm it must be perverse. If once reason is allowed a free hand in criticizing the faith, the whole value of the structure is destroyed even if the edifice is not shattered. If the authoritative tradition is not to have absolute supremacy and if there is no way of declaring and enforcing its authority, then there is no meaning in ascribing authority to any statement of faith whatever.

Protestantism

This becomes obvious in the consideration of Protestantism, which represents an impossible attempt to escape this inevitable conclusion. The example of Luther is particularly instructive on this point, for there were elements in his thought which for a time bade fair to result in an entirely new conception of authority, and would have done so if only he had had the courage of his convictions.

Since this doctrine of authority was a corollary to his doctrine of salvation, it cannot be understood apart from it. Luther grew up in the fear of a stern, all-seeing, righteous God, from whom nothing was hid and by whom no sin went unpunished. It was in the hope of appeasing His wrath that Luther entered the monastery and gained fame for his austerities, and it is a fine testimony to the clarity of Luther's insight that he could find no peace in any such external way. When peace did come to his distracted spirit it did so as a result of an experience in which there came home to him with transforming force the recognition that the promises of redemption which he found in the Gospels and Paul were meant for him, and that they did not apply to some future deliverance, but were applicable then and there. In the belief that God was rendered willing to accept him as he was, sinfulness and all, by the death of His Son, Luther was conscious of such a sense of release from fear and dread that he looked at the whole world with new eyes.

This then was Luther's gospel, that men need not fear the wrath of the Father, but that they should rejoice in the love of the Son. Moreover this rejoicing was a very positive thing. Luther was not willing simply to accept his salvation, but he found in the assurance of it the motive for a strenuous life in which his gratitude could find expression. The Christian is "the most free lord of all and subject to no one," for his salvation is assured and he need not strive for it, and yet the Christian is the servant of all and subject to every one, because in loving gratitude for his salvation he freely gives himself to others as his Lord would have him do. And just because he does not have to do this to secure his salvation, his deed is truly free and truly unselfish.

Again it is obvious that this conception abolishes at one stroke all dependence on the authority of the Church and on the means of grace which it claimed to provide. Man was saved by God's act. If God had acted, the salvation was secure. If He had not acted, nothing man could do could gain salvation. There was no need and no room for any external authority in Luther's view of the Christian life.

Unfortunately, however, Luther could not carry out consistently this noble insight. In the first place, he found the basis for his belief in the saving work of Christ in the same Christian tradition that the Catholic Church did, and the inevitable result was that he was led to oppose his interpretation of the tradition to that of the Church. He greatly restricted the range of the tradition to which he appealed, but the necessities of controversy forced him to ascribe absolute authority to the statements of Scripture.

Again, it was a presupposition of his own experience as well as a part of the Christian tradition that man derived from Adam a completely corrupted nature, incapable of any real good. When then he saw the success of his work

endangered by the Peasant Revolt and what seemed to him its excesses, it was all too easy for him to suppose that it had its origin in human depravity and to strengthen that alliance of the Church with the authority of the State which was perhaps an inevitable result of the political situation in sixteenth century Germany, and which has had such an unfortunate effect on Lutheran Christianity ever since.

Moreover, few of Luther's followers came to accept his position through experiences like his. There was not the same sense of joyous release from fear of the divine wrath to act as the inspiration and motive for a strenuous life of unselfishness. There was the same distrust of human nature, and the continued exigencies of controversy tended still further to exalt the authority of the statements of Scripture. By the second generation, Luther's glorious doctrine of the liberty of the Christian man had receded far into the background, and Protestantism had accepted the authority of the Scriptures and opposed it to the authority of the Church. But as the multitude of Protestant sects testifies, it never solved the vital problem of reconciling any meaningful conception of authority with its fundamental belief that the meaning of the Scriptures was plain to all. Only so could there be any escape from the recognition of the need for an authoritative interpreter with power to enforce its decisions. Such a recognition must have been fatal to Protestantism, but without it Protestantism could never really make good its claim to represent *the* true Christian tradition.

In concluding this survey a word must be said about Modernism in the Catholic Church, for it illustrates so well the nature of the authority of the Church and the forces which are making it impossible for the modern man to accept it. The Modernist movement, as its name implies, was an attempt to reinterpret the doctrine of the Church in terms of the doctrines of modern science and philosophy, and especially the results of historical criticism and construction not only in the field of biblical study but also in the field of the history of dogma. If this movement had been successful it would have changed radically not only doctrine but also the basis of authority, for the historical studies in question must inevitably have disintegrated the whole conception of an authoritative tradition. It is worthy of note that it is primarily the historical and not the scientific conclusions which supply the destructive forces, and this is true in general. But in any case the Catholic Church saw more clearly than the Modernists what their position involved and proceeded to make her authority felt in no uncertain terms. Modernist positions were condemned, Modernists themselves excommunicated, clergy and especially theological teachers were forced to take an oath renouncing such errors. The authority of the Church was maintained, but to many it must seem the *reductio ad absurdum* of the whole conception of external authority. It needs only to be remarked that Protestant Fundamentalism shows exactly the same tendencies, but without the same power to give them effect, in order to understand why the modern man finds orthodox Protestantism no more satisfactory.

The Authority Within

There is possible, however, an entirely different conception of authority. It derives its force not from without a man, but from within. Authority indeed involves compulsion, but the difficulty with all forms of external compulsion is that they do not strike deep enough. There is no way of compelling a man from the outside not to be a hypocrite. On the other hand there is a very real compulsion exercised by a man's own sense of obligation. What we see to be true we do feel obliged to act by, even when we allow that feeling to be overridden by other impulses. It may need to be developed and strengthened, but there would seem to be no other authority to which the modern man can bow.

It will doubtless be objected that this sense of obligation is too vague and uncertain a thing to be dignified with the title of authority at all. It is often powerless in the face of various impulses which are rooted in the physical and psychical nature of man. Surely it is not enough to oppose the potent sex urge with the recognition that its expression under given conditions is wrong. Is this not the position of Socrates stated in its most indefensible form?

Again, what is the use of talking about the recognition of the truth compelling any action, when it is a psychological commonplace that our views of the truth are so largely influenced by our desires? What we believe is determined by what we find convenient for the justification of what we actually do. Nor is this sheer psychological theory. Every one can recognize its truth, occasionally in himself, frequently in others. Truth seems not to compel the act, but rather act compels the truth.

There is certainly no use in underestimating the force of these objections, but they do not seem to be insuperable. Consider the second objection first. While it is true that our desires influence our beliefs, it is certainly true that they are not completely under their control. There is always a certain area in which one can recognize the truth even when it is unpleasant. We do do things that we do not want to do because we become aware of the truth that we ought to do them. The problem then is the problem of enlarging this area in which the truth rules, and there the problem is closely akin to that of increasing the originally feeble power exerted by the sense of obligation.

These ends can only be gained gradually and by the unceasing quest of truth in utter sincerity. This is the function of education, but education must be conceived not simply as the acquisition of information, but as training in the ability to distinguish the true from the false. Such a result can only be accomplished by a thorough discipline in putting aside prejudice, in searching always for the more comprehensive view, in learning to appre-

(*Continued on page 72*)

The Holy Door

Alice Thacher Post

To realize that from the very beginnings of a man's life in this world the life of his spirit is his only real life, and to see that the beauty of this world is nothing less than heaven breaking through—these are to most of us brief and fitful perceptions. But with one little-known poet of an older time such perceptions seem to have been of the continuous fabric of his being.

Thomas Traherne lived in the seventeenth century, having been born in England near the Welsh border about 1636. He died unmarried in 1674, at less than forty years of age. He was the Church of England rector at Credenhill in Hereford; then private chaplain to Sir Orlando Bridgeman, Lord Keeper of the Seals; then minister to Sir Orlando's home parish of Teddington, Middlesex, where he died.

During Traherne's lifetime or shortly after, three prose works by him were published: *Roman Forgeries,* which dealt with theological matters at that time in dispute, *Christian Ethicks,* which included several poems, and *Centuries of Meditations.* At his death a sheaf of unpublished poems and other manuscripts slipped away into the archives of a family not akin to him, and remained buried until thrown on the market in 1888. Falling into the hands of scholars, their worth was immediately recognized. The poems finally received careful editing at the hands of Bertram Dobell, and it is from Mr. Dobell's second edition, published in 1906,* that the quotations in this article, as well as the above facts, have been taken.

Thomas Traherne has been classed with those two other vigorous and passionately religious poets: George Herbert, who immediately preceded him as to time, and Henry Vaughan, his contemporary. His poems also bring to mind Wordsworth and William Blake, and the editor most appropriately quotes on the title-page Blake's golden promise:

> I give you the end of a golden string,
> Only wind it into a ball,
> It will lead you in at Heaven's gate
> Built in Jerusalem's wall.

And on the same page is also quoted Wordsworth's deeply perceptive line: "Heaven lies about us in our infancy."

But a hundred and fifty years before Wordsworth was writing Thomas Traherne was putting into quaint verse the ecstasies of his earliest consciousness of life in this world. It seemed to him that he brought acquaintance with heavenly things with him, like Wordsworth's "trailing clouds of glory," and with his first breath "the world's fair beauty set my soul on fire."

> His greatness, wisdom, goodness, I did see,
> His glorious Love, and His Eternitie,
> Almost as soon as born.

The common discredit of very early recollections of childhood is often privately set aside by those who have memories of impressions and incidents which can be dated back into infancy by their association with matters of family record. And while we may doubt if memory can reach back almost to birth, heavenly emotions which can be recalled might not unreasonably have been felt prior to the beginnings of speech, as Traherne believed they were with him. Nor did he lose their joys as life opened more fully. He says:

> Whate'er it is, it is a Light
> So endless unto me
> That I a world of true delight
> Did then, and to this day do see.

This entrancement with the beauty of the world as an effect from a heavenly cause is so transcendently the message of Traherne that it seems worth while to quote at length from the poem entitled "Wonder."

> How like an Angel came I down!
> How bright are all things here!
> When first among His works I did appear
> O how their Glory me did crown!
> The world resembled His Eternity,
> In which my soul did walk;
> And everything that I did see
> Did with me talk.
>
> The skies in their magnificence,
> The lively, lovely air;
> Oh how divine, how soft, how sweet, how fair!
> The stars did entertain my sense,
> And all the works of God, so bright and pure,
> So rich and great did seem,
> As if they ever must endure
> In my esteem.
>
> A native health and innocence
> Within my bones did grow,
> And while my God did all his Glories show,
> I felt a vigour in my sense
> That all was Spirit. I within did flow
> With seas of life, like wine;
> I nothing in the world did know
> But 'twas divine.

The Poetical Works of Thomas Traherne. Edited by Bertram Dobell. Second Edition. London. Published by the Editor, 77 Charing Cross Road, W. C. 1906.

Harsh, ragged objects were concealed,
Oppressions, tears and cries,
Sins, griefs, complaints, discussions, weeping eyes
Were hid, and only things revealed
Which heavenly Spirits and the Angels prize.
The state of Innocence
And bliss, not trades and poverties,
Did fill my sense.

The streets were paved with golden stones,
The boys and girls were mine,
Oh how did all their lovely faces shine!
The sons of men were holy ones,
In joy and beauty they appeared to me,
And every thing which here I found,
While like an angel I did see,
Adorned the ground.

Traherne thought of these sweet and holy things as being "inlaid" in him in his beginnings, which is exactly equivalent to Swedenborg's "doctrine of remains."

Those thoughts His goodness long before
Prepared as precious and celestial store,
With curious art in me inlaid,
That Childhood might itself alone be said
My tutor, teacher, guide to be,
Instructed then even by the Deity.

He saw also that things he discerned at first by "instinct" he later learned "by their representatives," which is of course what we usually call "by correspondences."

Cooperation with God seemed a glorious part of life in this world.

That we should make the skies
More glorious far before Thine eyes
Than Thou didst make them, and even Thee
Far more Thy works to prize
As used they be
Than as they're made, is a stupendous work,
Wherein Thy wisdom mightily doth lurk.

What this all led to as life developed was a heavenly goal for his spirit which included marriage, something that had not come to him in this world.

The mirror of an endless life,
The shadow of a virgin wife,
A spiritual world standing within.

Nor were the "ends" of life personal only, no matter how spiritual. "Ends" of little and great must be sought.

And till the ends of things are seen
The way's uncertain that doth stand between. . . .

And nothing's truly seen that's mean:
Be it a sand, an acorn, or a bean,
It must be cloth'd with endless glory,
Before its perfect story
(Be the spirit ne'er so clear)
Can in its causes and its ends appear.

All this led to greater and more profound reality of the spiritual relatively to the natural.

That temple David did intend
Was but a thought, and yet it did transcend
King Solomon's. . . .

. . a spiritual world within,
A living world and nearer far of kin
To God than that which first He made.
While that doth fade
This therefore ever shall endure
Within the soul as more divine and pure.

Then why not live to some degree in heaven while still living in this world?

What hinders then but we in Heaven may be
Even here on Earth did we but rightly see?
As mountains, chariots, horsemen all on fire,
To guard Elisha did of old conspire,
Which yet his servant could not see, being blind,
Ourselves environ'd with His joys we find.

One would then be possessed of some angelhood, and we think of Swedenborg's "men-angels."

There is some Angel that within me can
Both talk and move,
And walk and fly and see and love,
A man on earth, a man
Above.

So great a realization of the spiritual even took Traherne to the point of denying extensive realness to the world of our sense perceptions, on lines of feeling akin to the metaphysical reasoning of Bishop Berkeley a generation later.

An object, if it were before
My eyes, was by Dame Nature's law,
Within my soul. Her store
Was all at once within me; all her treasures
Were my immediate and internal pleasures,
Substantial joys, which did inform my mind.
With all she wrought
My soul was fraught,
And every object in my heart a thought
Begot, or was; I could not tell,
Whether the things did there
Themselves appear,
Which in my Spirit truly seem'd to dwell;
Or whether my conforming mind
Were not even all that therein shin'd.

The foregoing quotation is taken from the poem entitled "My Spirit," and any one interested in studying Berkeley's theory of the impossibility of anything existing independently of perception, with the aid of Swedenborg's "discrete degrees" and in the light of modern sci-

ence, including perhaps Einstein's "relativity," might find illustrative material in this poem by Traherne.

That all life is from God, and we can only receive it as we are ready to pass it on to others, is well stated in the poem on "The Circulation," as these brief quotations will show:

> No man breathes out more vital air
> Than he before sucked in.
>
> All things to Circulation owe
> Themselves; by which alone
> They do exist.
>
> A sponge drinks in the water, which
> Is afterward exprest.
> A liberal hand must first be rich:
> Who blesseth must be blest.
>
> All things do first receive, that give:
> Only 'tis God above,
> That from and in Himself doth live.

To the heavenly things which come down clothed for this world, and to the "pleasant thoughts" and "rich ideas" which are "living pictures" from on High, Traherne ascribes not only the worthwhileness of life, but the very fact of his being alive at all.

> I never glorious great and rich am found,
> Am never ravished with joy,
> Till ye my soul surround:
> Till ye my blessedness display
> No soul but stone, no man but clay am I,
> No flesh, but dust, till ye
> Delight, invade and move my eye,
> And do replenish me;
> My sweet informers and my living treasures,
> My great companions and my only pleasures!

So rapturous a joy in just being alive, under God, does not often come our way, and yet does it not always stand just the other side of what the happy Traherne speaks of as "the Holy Door"?

An Adventure in Social Work

Alice Beaman

LAST summer, it was my privilege to share in an experiment in Christian service and social thinking. The scene of the experiment was the Westmoreland Homesteads in southwestern Pennsylvania, which were beginning to take shape under the direction of the Department of the Interior. These homesteads are being built by their future owners, who are unemployed coal miners. Most of the mines thereabouts are permanently closed, and the miners are on Federal relief which is entirely inadequate. The homesteads are situated in beautiful rolling country, largely cultivated, and consist of small houses, each with its three-acre plot of land, placed on all sides of the future community center. This is one of a number of homestead projects which the Federal government is building throughout the country in an effort to remove some of the "stranded populations" from the relief rolls and help them become self-supporting. It is an experiment in cooperative living, since the homesteaders will share in the production of the bulk of their food supply on cooperative dairy-, chicken- and truck-farms. There will be other cooperative enterprises, also. And it is planned to have an industry where the men can earn actual cash to supply other needs, and pay for their homesteads, toward which they are now contributing in work-hours.

Of course, the success of the venture is still in doubt, as it depends largely upon the homesteaders' ability to cooperate. They are very carefully investigated by social workers as to living standards, interest in the project and so on, before they are accepted as homesteaders. There are to be about two hundred families, one-half foreign.

I

The experiment of last summer was conducted under the auspices of the American Friends Service Committee (Quaker). This Committee, which represents the Religious Society of Friends in America, was organized in 1917, its purpose being to give young Friends, who could not conscientiously engage in military service, a chance to do constructive work in war-stricken Europe. The English Friends were already in the field, and the American Friends joined them in relief and reconstruction work all over Europe. These services were given in the spirit of true friendliness and brotherhood which characterizes all that they do. More than most Christians, the Friends continually try to give their Christianity practical expression in their dealings with their fellow-men. At present, the English and American Friends maintain four centers in Europe where they are endeavoring to promote international understanding and goodwill through relief work and international student clubs.

In this country, the Service Committee sponsors many activities which are motivated by the conviction that true pacifism is a way of life (not merely a war-time sentiment) which should be expressed in constructive service involving sacrificial devotion, comparable to that required by military service. The Friends feel that, while militarists are given a thorough training in the art of war, pacifists receive little or none in the art of establishing and maintaining genuine peace. The many areas of conflict, misunderstanding, poverty and ignorance in this country present unlimited opportunities for earnest workers to gain first-hand knowledge of conditions by plunging into their midst and getting acquainted with the people involved. Only in this way can they hope to understand the underlying causes, test their college-bred theories and in some measure help change conditions for the better. These jobs are seldom easy and may be compared for unselfish service to those offered by the Grenfell Mission in Labrador. The work is done on a volunteer basis by young people who are ready to give themselves freely and who feel that "the task is essentially a spiritual one." On this understanding, many more people apply for service than can be placed. They know that volunteer service calls for loyalty, devotion, faithfulness and self-giving to a degree that paid service seldom does, and that its rewards are commensurate.

II

One splendid piece of work which the Service Committee has done was the extensive child-feeding which was started at the request of President Hoover in 1931, and carried on for a year in the soft-coal districts of six different states. Public funds were used for this work, the Service Committee supplying administrators and other workers. Large numbers of under-nourished children were given one hot meal a day, in many cases the only meal they received anywhere. This program continued in certain sections up to last year, but the work is now being done by local relief organizations. Investigations made in this connection led to health and rehabilitation work of various kinds. Most of these projects, in accordance with the general policy of the Committee, have been turned over to existing agencies. The Committee prefers to organize such undertakings in order to demonstrate their need and practicability, and then allow local organizations to continue, while the Committee goes on to fresh fields of usefulness.

Another type of work is that done by college students in settlement houses, Indian schools, reform schools, orphanages, mining towns and rural mountain districts. This is mostly recreational work such as assisting with music, dramatics, handicrafts and so on.

Also, the Service Committee conducts several Institutes of International Relations each year, offering courses in peace education and international problems. These institutes are very well attended.

And there are the "peace caravans"—small teams of carefully trained college students who spend their summer vacation travelling about and speaking on peace wherever opportunities offer. By these and other publicity methods, the Committee is working untiringly for peace.

III

This brief presentation of the Service Committee's aims and activities brings us to the experiment of last summer. The purpose of this project can best be explained by quoting from the prospectus issued last spring: "The project has a two-fold aim: (1) to render a concrete service by assisting some members of the 'stranded population' of the soft coal industry to re-establish themselves as self-respecting citizens in a new life, with a future which shall be in sharp contrast to the hopelessness of recent life in the coal camps; (2) to bring young people, who are thinking their way into the tangled disaster of our economic life, face to face with one of the specific knots of that tangle, and to give them opportunity to search, in that setting and under trenchant leadership, for the causes of the whole dilemma and for adequate ways out of it. We are especially eager to seek the approaches and the tools which will bring about and maintain social justice without the use of methods of violence."

Forty-one men and fourteen women responded to this call, and served under the leadership of Wilmer J. Young, Dean of Westtown School, and his wife. They came from seventeen states, including California and Oregon, and represented several colleges and professions. About half of them were Quakers, the other half belonging to a number of other denominations. Included in the group were two Negroes, one Jew and one German.

Since the project was to be a substitute for military service, hard work was required. This was provided in the agreement with the Homesteads Corporation to dig a ditch one and one-half miles long, lay a water pipe and build a reservoir to supply the homesteads. This piece of work could not be paid for by the homesteads, so the boys were not competing with local labor and they *were* making a real contribution (10,000 work-hours!). Of course, an experienced engineer was in charge. The girls' part was recreational, health and household arts classes in nearby mining towns. They also started a cannery for the homesteads, where the homestead women worked in shifts and received a specified number of cans for their labor.

IV

All the campers shared in the cooking and chores about camp, which was established at the central farm. The boys lived in the large airy barn which they helped make habitable; and the girls lived in the tenant farmhouse with the directors and their three children. The main farmhouse afforded kitchen facilities, and the smokehouse

was transformed into a refrigerator-storeroom, dish-washing room and infirmary. The open-air dining-room was between the farmhouse and the smokehouse, and included the back porch where the much-used piano and library were situated. All these departments had to be created from bare emptiness by the campers, and the place hummed with activity for a week or more. It was rather amazing to watch these young intellectuals turn carpenter, plumber and electrician! They very quickly achieved living conditions that were simple but healthful.

Bountiful and well-balanced meals were planned and executed under the direction of an expert dietitian. The burden of feeding sixty to seventy people was lightened by good fellowship and many hands at work. Vegetable preparation, which was done outdoors, provided an especially good opportunity for discussion. Our guests frequently helped, and added new interest to the talk. And they were all enthusiastic about the camp, the spirit of the campers and what they were accomplishing.

Camp quickly slipped into a happy, well-ordered routine. The day started at 6:15, with morning devotions before that for those who cared to participate. The boys put in seven and a half hours of pick and shovel work, passing the time incidentally with songs, jokes and serious discussions. Many a good bit of philosophy and wisdom was arrived at in the ditch!

Evenings were mostly devoted to group conferences, with many fine speakers who presented problems and ideas related to the homesteads, the present economic system with possible alternatives, pacifism and the philosophy of non-violence, the industrial situation, particularly as it concerns the soft coal industry, the labor movement, war prevention and race relations. One group of campers spent many hours studying possible forms of government for the homesteads.

Every Sunday, after breakfast, Quaker Meeting was held on the lawn. This form of worship, of course, is very different from regular church services. Absolute silence reigns until somebody feels moved to speak; but it is not a sterile silence, for real worship and inner communion are there to a marked degree, with no hymns or other distractions to interrupt. One's thoughts have time to center on inner needs and to seek help and to receive it very directly. If some one speaks, what he says is surprisingly often pertinent to the lines of thought the others have been following.

Later in the morning, the campers scattered to various churches in nearby communities where they were warmly welcomed. Moreover, two of our young ministers preached several times at regular services there.

Other camp activities were group singing, athletics, dramatics and five issues of a camp paper to which many of the campers contributed. Then there were the joint meetings of campers and homesteaders, featuring games, picnic supper, speeches and entertainment, which helped us get acquainted and introduced the homesteaders to their future community center. At the last of these meetings, the homesteaders warmly expressed their appreciation of what the campers had done and meant in the communities.

Again, a few campers had the opportunity to help investigate prospective homesteaders for the government. This gave them insight into the miners' living conditions, hopes and problems they could get no other way.

Last but not least, we all had the rare opportunity of visiting a mine. We donned helmets and carried miners' lamps, went down the 225-foot shaft and walked along the little car-tracks into various parts of the mine, observing methods and difficulties. Here, as elsewhere in industry, new machines have thrown many men out of work. We were taken into a very well-conducted, safe mine, so we did not see the really dangerous conditions that exist in many mines.

V

In conclusion, the results of the experiment may be stated thus: The pipe-laying was completed, and the reservoir well started; the work in the communities was enthusiastically received by children and parents; many bushels of vegetables were canned; an object lesson in volunteer service and cooperative living was enacted before the future homesteaders; real impetus and inspiration were given to the thinking of the campers; the Service Committee was gratified beyond expectation; and, perhaps most significant of all, the campers left the project with the consciousness of a job well done, with a feeling that they had been in contact with important social forces, with gratitude that they had had the privilege of sharing in a vital adventure, and with a desire to continue the experiment in situations of greater conflict.

DEVOTIONAL PAGE

The Disinterested Life

He who receives a prophet because he is a prophet, will get a prophet's reward, and he who receives a righteous man because he is a righteous man will get a righteous man's reward. Matthew x. 41 (The Riverside New Testament).

For if you love those who love you, what reward have you? Do not also the tax collectors do the same thing? And if you salute your brothers only, what superiority have you? Do not the Gentiles do the same? You must be perfect as your heavenly Father is perfect. Matthew v. 46-48 (The Riverside New Testament).

✠

Good which is from the Lord is free from all aim at recompense. Swedenborg, Arcana Cœlestia, No. 2371(4).

Charity is the affection of serving others without desiring to be recompensed. No. 3419(3).

Charity for the neighbor embraces the desire that it shall be as well with him as with ourselves, indeed, in the case of the angels, that it shall be better with him than with themselves. Such is the affection of charity. It is therefore averse to self-merit and so to all well-doing which has reward in view. To those who have charity, reward consists in being able to help, in being allowed to help, and in finding the help welcomed. This is the delight, the bliss, in fact, which those enjoy who have the affection of charity. No. 3956.

✠

Our Father, whose perfection the angels imitate:

We cannot but stumble at the lofty disinterestedness of true regard for our fellow human beings. It seems too high for us. And yet we are perpetually drawn to seek truth for truth's sake, and to do good for good's sake. Our souls are stirred to this purity of motive. We have also set out to follow the Master, and He had no thought for self. We have but one recourse. Help us to light our hearts at the flame of Thine own utter love for men. *Amen.*

The Social Gospel and Christian Living

George P. Bischof

In recent years there has been an increasing trend in the teachings of the Christian Church toward the Social Gospel. Ministers and lay leaders became interested in a critical examination of existing social, political and economic institutions in the light of Christian beliefs and precepts. A number of the bolder spirits openly condemned some of these institutions as fundamentally unchristian and denounced them as barriers against the establishment of God's Kingdom upon earth. Gradually the church body began to take notice and today some denominations have uttered official pronouncements regarding the church's attitude toward our industrial system, race relations, war, and other matters.

Theological versus Spiritual Bankruptcy

Such an approach and shift of emphasis on the part of some of the "old" churches is regarded by some members of the New Church as an evidence of theological bankruptcy. They believe that because these churches hold a theology that is outworn and incapable of bringing intellectual satisfaction to their communicants, they have in desperation and as a last resort turned to the preaching of the Social Gospel. Swedenborg, it is maintained, gave to the world the more complete and comprehensive philosophy, the guide to the fuller and more abundant life and the key to the true theology.

So runs their reasoning, and from it we note its inherent fallacy. If Swedenborg has given us the complete revelation, why have we neglected the social applications brought out in his writings? Why, still more basically, have we not seen fit to spread the teachings of the *whole* Gospel given by the Master? Our church for the most part has been blind to the progress made by other churches in this field and contented itself with the thought that in due course these things will come to pass. The New Church as a whole has failed to grasp the larger message of Jesus Christ. May it not be said that we are among the *spiritually* bankrupt?

The Quest of the Good Life

People, and young people in particular, are today more than ever in search of a comprehensive, satisfying philosophy of life. The older moral standards and conventions have broken or are rapidly breaking down. Many such people look to the Christian churches for aid, and many of them again turn away because what the churches have to offer is found wanting.

Why is this so? The Christian Church by and large has failed to answer the question—how? Its message lacks definiteness; it tells us to do good, but the how of doing good becomes increasingly difficult and in the matter of a program the church says very little. The cardinal Christian precept of "Love thy neighbor" is left as a generalization and we find little help as to just how this may be fulfilled. Is it sufficient to act kindly to our friends and members of our community or have we a larger obligation to society as a whole? If so, what shall be our attitude, let us say, on the question of international relations, armaments or pacifism? Again, can conventional attitudes toward members of different races be reconciled with the great commandment? Does "Love thy neighbor" mean acceptance on a basis of social equality? Such questions are rarely discussed.

And so the Christian Church loses sight of one of the fundamental laws known to educational psychology, that is, that a generalization in teaching largely fails of its end unless it is brought down to the particular and the concrete.

Until now most Christian churches have been sidestepping the vital, basic issues of our modern society. Some have given earnest and intelligent thought to these matters. That sooner or later all will have to face them, if they expect to grow in strength and righteousness, is inevitable.

Suggestions for Action

Church activity along these lines should be directed, in the main, toward two goals. First, to create a social sensitiveness to make our fellow churchmen conscious of and desirous of learning the implications of Christ's teachings to our society today, and then to endeavor wherever possible to decide upon some course of action. Such is the job; its accomplishment is not easy. It is a task worthy of the most ardent missionary.

As a starting-point there is a great need for fact gathering so that we all may be better informed on these complex problems. The amount of ignorance on social issues among people of intelligence is much greater than is often realized. How many of us, for instance, know the latest reliable figures on the distribution of wealth in the United States? Or how many know the percentage of the population at the present time on the relief rolls? Yet such information should be vital to all those who are interested in the social applications of Christianity.

The Congregational Church is meeting the need by the establishment of a central committee whose task it is to gather facts on matters of this kind and present them to the church at large. The American Friends Service Committee for some years has done a somewhat similar job for the Quakers. In publications, such as *The Christian Century* and the *Federal Council Bulletin,* there will be found a wealth of factual material and news of what other churches are doing.

Such problems dealing with the social application of Christian standards may then become the bases for church group meetings. This also carries on the process of education and the further dissemination of facts. Church leaders from outside may be brought in to speak or lead a discussion. The discussion group when approached with an open mind, a reverent spirit and a desire to learn and engage in reflective thinking will do much to clarify our muddled ideas and outline a course of action. The questions themselves are in many cases involved and the conclusions that we hold often based on half truths and misinformation. We need the best that is in us to see the problem clearly and to determine what to do about it.

In the winter issue of THE NEW CHRISTIANITY the Reverend Earl C. Hamilton suggests a reexamination to some extent of the customary attitudes regarding pulpit utterances and church pronouncements on public questions. He points out that in certain periods of history the church fathers were bold and vigorous in dealing with social and economic questions of their time. Such a suggestion is very much to the point.

What Some Churches Are Doing

Some denominations have made special studies of international relations and war as one aspect of the Social Gospel. Mr. Walter W. Van Kirk in his recent book, *Religion Renounces War,* tells us that a considerable number of American churches have advocated the entry of the United States into the World Court and the League of Nations as a means of organizing for peace. Others, he shows, have gone further: among them are the Presbyterian Church and the Protestant Episcopal whose house of bishops is responsible for the following statement. "The cross is above the flag. In any issue between country and God the clear duty of the Christian is to put obedience to God above every other loyalty."

Recently the New York East Conference of the Methodist Episcopal Church definitely took an absolutist stand against war. The declaration reads: "That we encourage our people to renounce war and its causes as sin, and, as Christians, to refuse participation in war or war preparations, directly as combatants, or indirectly as munition workers or investors" (as quoted in *The New York Sun,* May 14, 1935).

In the field of industry some denominations have denounced the capitalistic, profit system and advocated a system based on production for use as a goal for which to work. The same report quoted above from the Methodists also condemns the present administration for "the blindness . . . toward the fact that our profit system is geared to the exploitation of the workers and the liquidation of the middle classes and professional groups." The May 29th issue of *The Christian Century* tells us that when the Northern Baptist convention meets at Denver in June it will be required to pass on a momentous document dealing with the formulation of a set of principles to guide the acts of the denomination in the most disputed fields of current social concern.

This spring there was held in New York City a monster "No More War" parade. Upwards of ten thousand people were in the line of march. They were of varying background, differing widely in social philosophy and in political and religious beliefs. But all were united on one point—to do all in their power to prevent another war. Among them were many ministers, many church groups, and a host of individuals who were church members, including some members of the New Church. Here is an illustration of a definite practical mode of action.

Individual and Social Regeneration

Many Christian churchmen hold that before the social order can be changed there must be a definite change of heart on the part of the individuals composing society. These honest men and women would therefore have organized Christianity concentrate upon individual regeneration to the practical exclusion of the social aspects. We have often heard them say that such and such a social system is good but it is too "Utopian" and "we are not yet ready for it." It would seem to the writer that when we *are* "ready for it" the need for social reform will no longer be felt.

On the other side of the picture we see organizations bent upon changing the system. The more radical groups work on a philosophy closely resembling that of the end justifying the means. They fight oppression with oppression, dishonesty with dishonesty, and preach the doctrine of class hatred. The regeneration of the individual is forgotten with the concomitant loss of spiritual values.

It is here contended that the two must go hand-in-hand. The proposition that individual salvation means social salvation is undoubtedly true, but cannot something be done in the meantime? The converse of the proposition seems reasonable, that is, that an improved society will have a good effect on the individual member of that society and through such interrelationship and interactivity hasten the coming of God's Kingdom on earth. This is to the Christian churches at once a challenge and a great opportunity.

There are in all religions and denominations some men and women who in all humility feel that they have advanced beyond their affiliated group into a clearer insight of their duty to God and their fellow men. The organized church should regard a person of this kind with friendship, tolerance and respect. Too often the man who thinks differently or who thinks independently is classed as an eccentric reformer or a dangerous radical and is either laughed at or condemned by his fellow churchmen. When such a condition arises, an earnest and intelligent person who needs the church and whom the church also needs may become cynical, scoff at what he calls people's stupidity and end up by doing nothing

to help in the struggle for social progress.

The men and women of independent thought and courage in action hold a unique place in society. They are in a sense in key positions, since many reforms in times past have had their beginnings through the earnest efforts of a few isolated souls. To live according to our highest insight is the supreme duty of us all. Such is the way of progress.

Mystical Interpretation of Scripture

William F. Wunsch

An article on "mystical" interpretation of Scripture was rather reluctantly admitted into *A New Commentary on Holy Scripture,* General Editor, Dr. Gore (The Macmillan Company, 1928). The Editors say of it:

> Elsewhere in this volume the suggestion will be found that the spiritual value of the books [the historical books of the Old Testament] is to be secured by reverting to the old belief in the "mystical meaning" of Scriptural incidents and words, a meaning (as Origen thought) independent of their relation to history, but the editors cannot identify themselves at all fully with this anticipation. (Part I, p. 187.)

The article for which room was thus generously made in the *Commentary* is the work of Dr. Darwell Jones and is to be found at pp. 688-696. Despite its title, it turns out to be an account of allegorical interpretation of the Bible among the Jews and later among Christians. In it all the arguments are urged which can be adduced for that mode of interpretation. Immediately following it is a much briefer article by Dr. Charles Harris, who takes the position that

> All this method of mystical interpretation, whether Hellenic, Jewish or Christian, is alien and repellent to the modern mind (p. 697).

In the judgment of most students, biblical exegesis took a long step forward in leaving allegorical interpretation behind. As Dr. Harris says, that kind of exegesis is alien and repellent to the modern mind. There is the best of reasons for this. No seeker after the Word of God wants an unreal sense constructed by fancy or otherwise, and offered to him as a deeper sense of Scripture. He takes care not to be put off with fiction, however devout it may be; what is offered may even be truth, and yet be no meaning of the particular Scripture of which it is said to be the deeper meaning. One would think that such a lucid discussion as that of Dr. Fosdick in *The Modern Use of the Bible,* pp. 65-96, would forever make plain how completely untenable allegorical interpretation of Scripture is.

But in another part of the *Commentary* mentioned, the subject of "mystical" interpretation comes forward again and this time in a better light. In Part III, at pp. 205-207, an article on "Our Lord's Use of the Old Testament" recognizes something more than historically determined Scripture interpretation. With the concession that "there may be false and foolish mystical interpretation," the Editors (presumably the article is their work) go on to say:

> About mystical interpretation we may think as we will. Belief in it, like belief in inspiration itself, is not so much a belief which we bring to the Bible, as one which we derive from our study of it; and the facts are before us, if we care to look at them. All that we would urge is that this interpretation, as we find it in the New Testament, has little in common with Alexandrian allegorizing, or with the fanciful interpretation of the Rabbis, and is in no way discredited by modern criticism (p. 207).

The discriminations attempted in these last words hold out hope for a tenable mystical interpretation. If this interpretation is valid as it is pursued within the New Testament, is it not valid generally? Is there indeed a mystical interpretation distinguishable from allegorizing, therefore not to be condemned along with it? Is there a mystical interpretation which, though it has been mixed with allegorism by practitioners, should be rescued and not allowed to rest under the disrepute of that method? Is there a mystical interpretation which can live in the face of biblical criticism and perhaps even be helped to good standing by it, as allegorism cannot?

While allegorizing has been shown to be untenable, that is not the same thing as proving that the feeling is baseless that the Scriptures hold depths of meaning not sounded by historically controlled interpretation. Jewish readers and students had the feeling, aroused by the Old Testament books themselves, that there was a content in them beyond the more immediate meanings. Christians have felt so, too. With both, the feeling issued, it is true, in allegorizing—in a subjective, fancy-ruled exegesis, amenable to no verification. Renditions of the surmised deeper content were without method, if at times spiritually profitable and a homiletic help. But the breakdown in method is no disproof of the idea that Scripture contains other meaning than the historically determined meanings. Grant to these latter meanings sublimity and

spiritual substance, as we must, of course, to the messages of the prophets, for example, and above all to the sayings of the Christ. Still the feeling persists that deep within what was uttered, or surpassing the intention of the speaker, is a further truth, not verbal, but Scripture's soul, to which ordinary exegesis does not penetrate.

Of allegorizing we have many examples in the fairly long history of that method. Of a mystical interpretation of Scripture, which we can hope to distinguish from allegorizing, it is not so easy to cite examples, especially if we wish an example of extended use of the interpretation. Swedenborg seems to the writer to have advanced a mystical interpretation which is distinguishable from allegorizing; if this is so, there is no question, at any rate, that he employed this interpretation extensively and consistently—on nearly the whole of Scripture.

I am aware that historians of biblical interpretation have regularly classified Swedenborg with allegorizers. Bishop Heber Newton, in *The Right and Wrong Uses of the Bible,* pp. 110-114, with a few quotations which could not possibly reveal Swedenborg's Bible method, grouped him with allegorizers. Dean Farrar, in *The Bible: its Meaning and Supremacy,* p. 74, made the same classification. Prof. George Holley Gilbert, in *Interpretation of the Bible,* pp. 228, 229, bracketed Swedenborg with George Fox as examples of departure from the normal type of exegesis. "Fox went to the extreme of literalism; and Swedenborg to the extreme of mystical interpretation." Neither "promoted exegetical science." There is truth in these words, but Swedenborg did not intend to step into the field of the usual exegesis, nor to do so much as to disturb such exegesis. More recently Dr. Martin Lamm, a non-Swedenborgian biographer of Swedenborg, placed him in the allegorical tradition, but avowedly did not pursue the whole story of Swedenborg's development as a Bible interpreter (*Swedenborg,* p. 260 [German edition]). Swedenborg's adherents themselves have thought that he stood in the allegorical tradition, and they sometimes cite the age-long prevalence of that method to give his procedure prestige, not thinking that the effect is quite the contrary (*The Age-long Tradition of a Spiritual Interpretation of Sacred Scripture,* by J. F. Buss; a brochure of sixteen pages, reciting much the same story as Dr. Stone's article in *A New Commentary on Holy Scripture*).

Without a doubt, as Dr. Lamm shows best of any, Swedenborg came under the influence of the allegorical school. Allegorizing even led the way to the work which he finally did. Nevertheless I question whether he is to be classified with allegorizers; I raised the question in *The World within the Bible,* pp. 28-35. His Bible positions and expositions need to be reexamined and to be studied much more carefully than they have been by the historian of Bible interpretation.

Suppose we consult Swedenborg himself on the point. He was familiar, as we said, with the allegorical school and with at least some of its work. But when he alludes to allegorical interpretation, he does so in no such way as to lead one to think that in his own opinion he stood in that tradition. He constantly declares of the sense of Scripture at which he arrived by his exegesis that it had been "hitherto unknown"—not that it was a result of allegorizing different from other results of that method, but that it was a content in Scripture which had remained unknown despite all allegorical work, to which indeed that work was not even directed. He asserts that, were his "spiritual sense" presented to Jewish and Christian allegorizers, it would get no credence from them (*Arcana Cœlestia,* No. 4923[2]). It has to do, he says, definitely and wholly with the inner religious experience and its psychology, and is the Word of God as this is to be known more intimately in the life hereafter and at the full only then (*ibid.*). In all the allegorizing which has been done, one might suppose that some fanciful interpreter would at least have conjectured the existence of this "spiritual sense." On the contrary Swedenborg asserts:

> No one has yet had the least conjecture that there is a spiritual sense in the Word such as this sense is in itself (*True Christian Religion,* No. 776).

Examining Swedenborg's exegesis as a whole, in the twelve volumes of the *Arcana Cœlestia* and in the other volumes of exposition, we can see for ourselves some of the larger differences between it and allegorizing.

Allegorizers confined themselves pretty much to particular passages of Scripture which were not only amenable to their methods, but in which they were impelled to seek further meaning because the immediate meaning did not seem worthy of God. But Swedenborg does not seize on occasional susceptible passages. And whatever the immediate meaning of a Scripture is, sublime or not, there was still a deeper content for him. Not every book of Scripture held such content, but whole books did or did not. Which are so endowed, was a first inquiry with him. In an early note on Habakkuk, jotted down in the margin of his Latin Bible, he admonished himself: "See elsewhere if he is a true prophet." This to him meant whether or not in this prophecy there is the deeper content with which he was concerned. His hesitation arose from the seeming disconnection between chapters ii and iii of the prophecy, a disconnection which today inclines the literary critic to conjecture that chapter iii is not a part of the original prophecy. Habakkuk was finally included in the list of books with a "spiritual sense" (*Arcana Cœlestia,* No. 10325). The point is that Swedenborg did not pick and choose passages for his interpretation, as they proved to be susceptible to it; at least whole books gave him his task, and his exegesis is not fragmentary or occasional, but comprehensive.

Before we go on to other large differences between his procedure and that of the allegorizer, we may well stop to consider his attitude to another Old Testament book for the evidence which this attitude gives that Swedenborg was not pursuing the allegorical method. In connection with Habakkuk we found him testing the prophecy for its possession of that deeper content which he calls "the spiritual sense." How relevant to our subject it is that he faced the same question in connection with The Song of Songs! Here is a book which should serve to bring out, in the attitude of the interpreter, whether that interpreter is an allegorizer or not. For Canticles was originally lodged in the canonical Scriptures and afterwards kept there by dint of allegorical interpretation. The allegorical interpretation of the book dealt, moreover, in concepts which were favorite ideas with Swedenborg. It read the book either of the marriage of Jehovah and Israel (if the allegorist was a Jew), or of the marriage of Christ and the Church (if the allegorist was a Christian). Swedenborg cast teaching after teaching in the terms of the marriage relation. There was every reason, therefore, if he was pursuing allegorical exegesis, for him to adopt this book in his list of books with a deeper meaning.

In an early note entered in his Bible, Swedenborg commented on the symbolical element in Canticles, an element which everywhere attracted him. He remarked on the number of expressions and phrases in it which are to be found in books included in his list of books with a deeper meaning. The Song of Songs, he said, is written in the general style marking sacred books. Yet he called it "not a sacred book." He spoke of the many poems or allegories collected in it, quite in the modern view of it as a collection of poems, some much older than the collection as a whole. They were "amorous songs," he said, and not "parables." Other than these notes intimate, he did not even consider Canticles for inclusion in his list of books with a "deeper sense." The historian of Bible interpretation who classifies Swedenborg as an allegorizer has a hard question to answer here—why Swedenborg failed to include in his list of books amenable to his exegesis this book which only allegorical interpretation availed to place in the canon and which only such interpretation has supported in the canon since.

But to return to large differences between Swedenborg's exegesis and allegorization.

The latter always varied and floundered for lack of method. What is called methodology in the allegorist is the systematizing only of his individual fancy. Fancy ruled. No basis of fact was laid. But Swedenborg's procedure was governed by laws which he stated and followed—laws of analogy between spiritual and natural; and rests on an accumulation of facts—observable instances of such analogy. He called these instances "correspondences." These he investigated in a prolonged Bible study before he began active exposition. Then with the help of these analogies between the spiritual and the natural, he proceeded methodically to expound the deeper or "spiritual" sense of Scripture. The presence of a tested method in his procedure, and of a method rested on a basis of accumulated facts, cannot be denied by any one who examines the coherence of his volume of Bible exposition.

Allegorism gave the words of Scripture a meaning which they do not have. Swedenborg seems to do the very same thing himself, but only on superficial reading. As a matter of fact he lets the words of Scripture everywhere have their obvious meaning. He is not concerned with the exegesis of this meaning, however. With the help of the words, he mounts to a distinct range of truth other than the immediate meaning. Strictly that range of truth is not in Scripture, but in the whole body of truth, of which Scripture is a lowermost and verbal expression. But that range of truth must then have its connections with Scripture, and be capable of being reached from it. Because he reaches into it from the words of Scripture, and only for this reason, does Swedenborg seem to be attaching unheard of meanings to the words themselves. In reality he is reaching into a distinct level of truth, which he calls the spiritual sense, profoundly and informingly connected with the lower sense, as the human soul is with the physical body it animates.

But the widest differences between allegorization and Swedenborg's exegesis are happily not in method but in result. For the result is of wider concern. Allegorizing was most of all disappointing in that it never yielded anything new or unknown. It would trace New Testament truth in Old Testament type and story,—but one already had the New Testament truth. It would read a prevalent creed or theological view in Scripture,—but one already knew the creed or the view. Swedenborg's "spiritual sense" of Scripture, on the other hand, is an amazing revelation of the psychology of the inner religious life—indeed of its whole course of development from prenatal days onward. Read over the *Arcana Cœlestia,* or the *Apocalypse Revealed,* or the *Apocalypse Explained,* or *Prophets and Psalms,* and one finds the inner religious experience laid bare as it is uncovered nowhere else.

> A good man is being reborn every moment, from earliest infancy to the end of life in the world, and thereupon to eternity, not only in his inner self but in his outward nature, and this by amazing processes. It is these processes of rebirth which chiefly constitute angelic wisdom, which we know is ineffable and embraces things the ear has not heard, nor the eye seen, and which have not come to the thought of man. Of such things the internal sense of the Word treats. (*Arcana Cœlestia,* No. 5202.)

As Swedenborg interprets a Psalm in this deeper content, it becomes a brilliant illumination of a trial, a struggle or an aspiration in the inner life of the Master Himself. As he explains a Scripture of Old or New

Testament, it pictures a situation in our own inner experience. This manner of mystical interpretation goes straight to our most intimate moral and spiritual needs. I am helped to think that the omniscient God was aware of me when I was formed physically and born, and that He has foreseen all my days. I am still more helped to think that He is aware of the way my personality is shaping, and of the experiences I am undergoing in spirit, and of the poor or fair pilgrimage which I am accomplishing. But what a boon it is if I may have a little of His light, see better what is thwarting my growth, or what is the source of strength in me, or with what I need more fully to ally myself among my many conflicting desires and impulses! If the Scripture can be opened to let such light as this upon my inmost soul, I shall enjoy a new and amazing use of it. Indeed, I shall have to conclude that the promise of such light from Scripture is the deeper meaning of the words:

> Thine eyes saw the sum total of my days,
> And in Thy book they were all written;
> They were formed, when there was not one among them.
> (Psalm cxxxix. 16 [*The Old Testament: an American Translation*].)

Dr. Frederick C. Grant, in *New Horizons of the Christian Faith,* makes a "plea for a modern 'mystical commentary.'" He says, "We ask of the Bible, as a sacred, religious book, that it shall find, stimulate, guide and inspire us in our private pathway of life" (p. 188b). Again,

> I believe that the world would welcome a modern devotional commentary upon selected portions of the Bible, written with full historical knowledge, not blind to defects and limitations, set in clear historical perspective, and written with sympathy for what is called the "mystical point of view" (pp. 189, 190).

Will the feeling ever be discouraged that a Scripture in which we have the Word of God must somehow light us on our "private pathway of life"? Must somehow discover to us truly what is going on in our souls? We refuse to be limited to meanings for which we must travel back to Isaiah's day. God is more contemporary than that. His Word is more meaningful than that. We are not using the Scripture as best we can when we only go back and determine meanings, however lofty, in 700 or 400 B. C. or in 100 A. D., and then try to adapt these to our day. The Word of God can surely reach forward over this interval better than we can reach back over it; it is more capable of this mastery of time than we, surely. And we want something more than modernized applications to external situations; we want light on spiritual need and state and quandary within us. Deep in us, struggling into existence, or caught in perplexity, or languishing or dying, is *life.* We think the living God can bring His living Word to bear on that life. We feel that Scripture, apprehended by some manner of spiritual discernment, can do for us what Elisha did for the widow's son. It can fit itself to us in the fullest intimacy. It can stretch itself on the body of our life, eyes to eyes, mouth to mouth, hand on hand, and reawaken and quicken our whole life. Interpretation which accomplishes this will not have to search about for arguments to uphold its validity. We may call it "mystical" interpretation, or by some other name. Whatever we call it, it will not be suffered to go, or to be engulfed with any discredited mode of interpretation.

Authority and the Modern Man

(Continued from page 60)

ciate and estimate fairly what is involved in opposing positions. All of this is impossible without sincerity, the willingness to look the truth squarely in the face, to be absolutely honest with oneself.

Once, however, this education with its accompanying sincerity is in some measure gained, it will be found that it involves an integration of the whole personality in which the sense of obligation consequent on the recognition of the truth enters into the very constitution of the self and exercises a real and ever greater authority.

Moreover, this authority is capable of performing the really valuable functions of which any authority is capable. Surely it is obvious that as it is obeyed it will produce an increase in goodness. In addition, since this goodness has its spring in the free activity of the man himself, it takes on a whole-hearted character which cannot be engendered by external force. Moreover, as men sincerely seek the truth and try to act according to it, a social solidarity will come into being which will go far beyond the outward solidarity which outward authority can bring about. As for the man who does not bow before the authority which is implanted within him, society will still have to force from him, as best it may, an outward conformity, but no one should suppose that this will have any spiritual value of itself.

It has often been said that the truth is mighty and will prevail. It is then in the faith that this is so that the modern man must find the basis for his authority. Let him whole-heartedly seek the truth and submit humbly to its demands, for in so doing he bows before the only authority he can whole-heartedly recognize.

TRENDS AND DEVELOPMENTS

You know how to interpret the look of the earth and sky; and why cannot you interpret this present time? Luke xii. 56 (Goodspeed).

Casting Bread on the Waters

THEORETICALLY perhaps there can be such a thing as keeping the message of the New Church under glass. The effort can be made to isolate it, with the idea of preserving it inviolate and of protecting it from every current of thought. But as a matter of fact can any such attempt be successful? And after all, why not let the message out into the current and stream of religious thought in general? Caught up in this, it will be borne along to its significance and to its part in things.

Let us recall the New Testament days. Deliberately the Gospel was disengaged from the native speech of the Master, put into the world-wide vernacular of those days, and let fare forth (as one of the endings of the Gospel of Mark says) from East to West. It was not held back from being involved in human thinking, from taking its chances in strange worlds of thought, or from being exposed to the risks of altered apprehension in the face of new conditions and needs. This process of changeful appropriation is present, in fact, in the earliest Gospel, and still more largely reflected in the last. Christians felt assured that the Spirit of truth would guide into all truth. The distinctive character which the Gospel had, it asserted all the more influentially and surely.

If the teachings of the New Church are to be an active force, they cannot be detained in some niche of their own. The tide of human inquiry into them and of assessment of them cannot be swept back by any broom of "authority." Those teachings were given to the world in Latin, in a style of writing characteristic of the time, with modes of reasoning and illustration characteristic of the human agent through whom they were revealed, and their significance has to be won from the thought-molds and verbal dress employed, just as they have had to be translated out of Latin into spoken tongues. The circulation of the books is not the same thing as getting the significance of the teachings into circulation and consideration. The circulation of the teachings consists in interpreting them to contemporary thought and employing them actively on current problems for what light they bring.

Recruiting the Ministry

For some years the churches and the seminaries themselves have been making a study of the training offered in theological schools and of its adequacy for the day. Surveys have been wide and intense. Conclusions have not been flattering perhaps to any seminary. Strengthening of the seminaries was at once undertaken. The effort cannot be relaxed, however, for a good school means steady relevancy to the needs in the field. At present there is a good deal of comment on ways in which recruiting for the ministry is attempted. An able minister in one theological school declares that among other things a technique needs to be worked out for the selection of students similar to the techniques employed for some time in medical and law schools. "We must examine the psychology of the applicant with tests adequately planned to discover if he has the backing of common sense, good judgment, high dedication and existing aptitudes which will carry him beyond mediocrity." Discussion of entrance requirements at seminaries has probably been confined too much to those professionally interested. The laymen of a church are deeply concerned in what is done. Newspapers have therefore noticed the words of the speaker whom we have quoted. An editorial in one of them reads:

> Mediocrity has long been the bane of the Protestant pulpit, although in varying degrees in the several denominations. The influence of the ministry in this age depends not only on that sincerity of character which wins the affections of their people, but on ability that earns the respect of the whole community.

The Survival of Liberalism

In many a branch of the Christian Church at present liberalism is hard pressed. There are tendencies to dismiss liberal teachers, to oust from office liberal leaders. The trend has an economic basis. Money is scarcer, many posts are less well paid, some must be abolished, and those who feel that the maintenance of an institution rests upon them, assume what well supported posts there are.

How strong the pressure is, is reflected by the number of discussions of some aspect of liberalism in the more serious religious periodicals. *The Journal of Religion* in April of this year carried an article on "The Future of Liberal Christianity in America" by Dr. A. C. McGiffert, which held out the prospect of its continuing to be a movement decidedly in the minority, naturally, and with uneven development. (The article is especially valuable for its very illuminating delineation of three types of liberal.)

To instance but one other article, there appeared in *Religion in Life,* Spring Number, "Can Liberalism Survive?" by Dr. Henry Sloane Coffin, who concluded that "the persistence of liberalism in the immediate future is

by no means certain," at the same time declaring that "if liberalism goes under, the prospect for mankind is appalling." Dr. Coffin discussed both liberalism in politics and liberalism in religion.

This article is noble. Dr. Coffin begins with a definition of liberalism as "that spirit which reveres truth supremely, and therefore craves freedom to ascertain, to discuss, to publish and to pursue what is believed to be true, and seeks fellowship in its discovery." After a searching paragraph on militant fundamentalism and militant social radicalism and their kindred hard mental habit, Dr. Coffin goes on to say:

> But suppose liberalism proceeds to coercive measures, suppose it resorts to ecclesiastical discipline and deposes rebellious fundamentalists or destructive radicals from their offices, what becomes of liberalism? Waiving for a moment the publicity which representatives of both these groups passionately crave, and which common sense should try not to accord them, the most serious danger lies in the injury liberalism may inflict on itself by turning to methods of suppression. A muzzling or disciplining liberalism denatures itself. Even the cantankerous and intolerant may have contributions to make to the understanding of truth. The very advocacy of error has helped bring truth to light. Liberalism may learn from its most antagonistic critics. To be sure, the Church is not a society designed to include everybody; but it is the Body of Christ; and so long as anyone professes loyalty to Him, one hesitates to exclude him from membership or even from leadership in the Church, however unchristlike the treatment he proposes for his brethren.
>
> One may protest that this is going too far. Why tolerate in the name of liberalism those who have no intention of tolerating any liberal? Among Christians the answer must be: If ye tolerate the tolerant only, what thank have ye? Do not sinners the same? But if ye grant freedom to the abusive and intolerant, ye are the sons of your Father and keep dominant in His Church the love which is His life in her.

Liberalism Criticizes Itself

One of the heartening features of the oppressive situation in which liberalism finds itself at present, is that it can speak with such fidelity to its essential spirit as Dr. Coffin does in the article from which we quoted just above. Perhaps it is even more heartening that liberalism is criticizing itself freely.

> Against the background of the old theology, with the wrath of God and the fear of hell in the ascendancy, the liberals reacted to the opposite extreme. They ceased being grim and became sentimental. They streamlined their theology to reduce wind resistance. With God pictured as a very kindly and affectionate father, with evil understood as only the shadow cast by the sunshine of the good, with progress on this evolving earth happily automatic and inevitable, and with hope for everybody in the world to come, liberals retreated into make-believe and, when they thought about the dark side of life, agreed with Tennyson to "cleave to the sunnier side of doubt." (From "Let's all be realistic," by Dr. H. E. Fosdick, *The Christian Century Pulpit,* June, 1935, p. 121.)

In these characteristically vivid words, it is true that Dr. Fosdick is reciting the trouble which realists find with the liberals, but he calls this trouble "serious" and agrees "that this world is a much wilder, fiercer, profounder place than such superficial liberalism ever took account of."

The message of the New Church does not fail to sound this sterner note, and liberalism in the New Church could not so easily be swayed to slur it. For we hear of sternness as well as of mercy in God. We are given to understand that the laws of His Providence are as inexorable as any law of nature. Evil is represented as the perversion of good, deliberately made and propagated by seen and unseen personal agents, that is, is an active and real force, to be combatted heroically. Progress is not pictured as automatic, but requires from us insight, elevation of purpose, and unflagging effort. In the view of the message of the New Church, doors can be shut and are shut firmly on many a man's entrance into the eternal kingdom. Immortality is pictured as any man's lot, but not the eternal life. All these are stern truths in a system of thought from which the ancient wrath of God and fear of hell are cast out.

Liberalism at large cannot afford to be swayed simply by reaction to an old and impossible theology. To be governed so is itself a failure to be realistic, for it means being governed by one's irritations and antagonisms. Liberalism must proceed in its spirit of reverence for truth to a theology possible in its own eyes and positive.

W. F. W.

EDITORIAL

THERE are those who like to start with definitions always, but definitions can easily prevent one from getting far. Doors of inquiry may be tightly closed by preliminary definition, whereas a comprehensive view may be possible only as we allow definition to make its way to us gradually over all the data. Why, for instance, should we define at the outset and with any completeness what we mean by the "new Christianity" which is coming into being? It is so alive and young. So far as there is a developing Christian life which is distinguishable from traditional Christianity, it is a growing, indeed an inchoate entity. Who is prophet enough to predict its outlines, foretell all its character? It is not something to which to assign bounds. It is something to discern, to hail and to explore. We also have to reflect that if it is truly a new Christian life, it is something which the Spirit of the Lord is arousing. We believe indeed that in the teachings of the New Church the Lord has placed before men in a plain utterance truths which will inform and inspire this fresh growth. But all that this development can be, is surely in His counsel. The precise shape of the Christian future—how can we be sure of it in advance, without giving impossible value to our preconceptions, without misconceiving our very hopes, without attempting the rôle of foretellers of the future? In the third place, a new Christian life and thought are something in which human cooperation has a large part. How discerning, and alert, and open to being led, will this cooperation be? Who can say? THE NEW CHRISTIANITY hopes to do its part towards "watching," towards that vigilance which was the Lord's final counsel as He spoke of coming again.

THE Editors of THE NEW CHRISTIANITY have not been interested merely to characterize in one way or another the magazine's outlook on the message and work of the New Church. Such characterizations, it seems to us, do not add anything to a statement of the outlook, nor take away anything from it. We have been interested rather to describe the outlook, and to describe it in as close-fitting and accurate words as we could. We did so in the prospectus originally issued, which is now reproduced on the inside of the front cover of each number. We are interested most of all, of course, to pursue the outlook described and to expound it by articles conceived in it.

A given point of view on the Church's message and work (and many are possible) will yield its benefits only as it is thoroughly grasped and elaborated. Instead of deprecating the existence of points of view (which really means deprecating the existence of others than our own), it seems wiser to welcome each one, and to be ready to see what can be made of it in promotion of the Church's message and work. Occupying a point of view vigorously and well, moreover, is not controversy, but the token and habit of mature and considered thought and discussion.

Pursuing its outlook, THE NEW CHRISTIANITY hopes to manifest, and hopes that it has already manifested, a spirit of seeking and speaking truth freely, in the steady effort to win from truth its force and service. To begin with, we conceive of truth not as something to be kept safe. It will itself see to it that it remains in operation. And we shall try not to treat it as something lifeless, which can be wrapped in a napkin and stored in a safe place. We do not desire to emulate the man of the one talent. We want very much to be enterprising with whatever grasp of truth we have, and to put it to use in as many ways as possible, whether in the solution of questions or in applications to human needs. This practical and intellectual trading with truth, exemplified by the men of two and five talents, appeals to us strongly.

As fully and fruitfully as may be, the Quarterly desires to do its part by the growing thought which the message of the New Church awakens. For there accompanies the outlook and the spirit described, the conviction, too, that, instead of making further thought unnecessary, the teachings of the Theological Works of Swedenborg initiate an extensive re-ordering of Christian thinking, and lead to a sweeping re-direction of it upon the tasks of Christianity.

SUMMER carries most of us away from the crowded city at least for a while. We live more largely out-of-doors, rejoice in bodily recreation, in rest and in less formal living. The novel which we failed to reach during the year of work will be a genuine treat. Perhaps we can even be still enough for a moment, body and soul, to listen to the significance of some weightier book.

John Jay Chapman makes an arresting suggestion in *Letters and Religion*. "The operation of reading a book," he remarks, "is so familiar that we discount the mystery involved in it. Suppose that, instead of reading the page, we held the bound volume to the ear, and it spoke to us." The proposal emphasizes, as it was meant to do, the fact that there is a unique mystery in absorbing thought from printed symbols. Actually nothing can come, of course, of the experiment proposed. The sight of a man trying it would not encourage us to believe in his sanity.

Yet there is a sane enough way of having a book speak to the ear, indeed a very rewarding way. Only it happens in quite another fashion. As a matter of fact, the book is likely to have fallen to one's lap. For to the inner ear a suggestion has suddenly leaped from it, which makes a thorough re-assortment of our thinking, it is so significant. There is hardly a book of substance which is not capable of turning quite audible to the ear in this way. It only

requires a reader who is listening for something. What a difference it makes whether we follow the word "listen" with "to" or "for"! We are listening to some one—to a familiar voice, perhaps. That spells contentment, possibly. We find ourselves listening for some one—it may be a thrilling footstep. That spells a significant moment. Usually when we are listening to truth, we are listening to an approved statement or to a familiar thought, are we not? But when we are listening for truth, we are listening for new significance, or to a meaning yet to be caught, yet to be put into words. In the summer quiet the inner ear may find its opportunity.

BOOKS

Be renewed in the spirit of your mind.

THE OPEN DOOR AT HOME. *By Charles A. Beard. New York: The Macmillan Company, 1935. viii, 331 pages. $3.00.*

FEW recent publications appear to have so arrested attention in thoughtful circles as has this powerful book by America's most eminent historian.

The title may best be interpreted in the author's own words: "It is borrowed in part from a misleading formula of that diplomacy which ostensibly seeks the welfare of the United States by pushing and holding doors open in all parts of the world with all engines of government, ranging from polite coercion to the use of arms. As employed here the title means the most efficient use of the natural resources and industrial arts of the nation at home in a quest for security and a high standard of living." (Preface, p. vii.)

The book is pervaded by the recognition that the present appalling economic situation is *needless*. "The science of engineering has demonstrated that the full use of our natural resources, technical arts, and managerial skills *can* produce a high standard of life and security for the American people. . . . Like Mount Rainier this central fact, known and subject to authentication, lifts itself up on the American horizon" (p. 318).

These conceptions and understandings, emerging both early and late in the author's pages, indicate the fundamental dynamic of his approach. In a word, the American people are summoned to *act* on clear knowledge that the prevailing scarcity and misery are essentially artificial, having no warrant whatsoever in a world where self-respecting abundance for every one is attainable as never before.

For the realization of this possibility within their own national boundaries, Dr. Beard considers it imperative that the American people re-think the whole conception of "national interest." To the author (and his searching historical analysis is very convincing) most current and traditional slogans of "national interest" are "simply a telling formula which politicians and private interests employed whenever they wished to accomplish any particular designs in the field of foreign affairs." (Preface, pp. v, vi.)

Dr. Beard contends that none of the traditional "schools" of political approach can safely be followed by Americans concerned with a genuine "national interest" in the sense of an "economy of abundance" available to *all*. For, these conventional political and business groupings, though at war among themselves, are one and all characterized by an almost worshipful attitude toward what they are pleased to call a "surplus." They are at once appalled and inspired by the periodic emergence of an "over-supply" of manufactured goods, farm products, etc. The American public "cannot" absorb this "surplus," hence markets "must and can" be found abroad.

Dr. Beard (as one among many today) is irreverent enough to question the nature of this "surplus." He voices doubts as to whether there have ever been more food, clothing, decent homes, cultural facilities, etc., than the American people could actually use or consume. Undoubtedly there are recurring situations where the supply is greater than American purchasing power can absorb. But the author does not fail to point out that this very lack of purchasing power on the part of the public is directly associated with a prevailing system of concentrated private ownership of productive agencies. The book is not a plea for socialization as such. But the author does warn explicitly that the private ownership of key industries is not necessarily an inexorable "law" of nature and of economics. He concedes that the American people are within their power and their rights in changing the basis of ownership if they should so desire for the sake of closer coordination between what they can produce and what they can buy.

Furthermore, Dr. Beard's analysis of the international situation as it has been developing for a generation past would seem to shatter the confident thesis of the continuing availability of vast foreign markets to absorb the American "surplus."

All told, a convincing plea is made for a national policy of setting up an economy of abundance within our American borders, irrespective of what other nations do for the moment, and of course without interfering with their rights to similar policies applied to their own affairs.

Although "national" in its approach, Dr. Beard's philosophy is not isolationist or jingoistic. Even his strictures on "historic internationalism" must be met in a spirit of fairness. He at least faces us with the question as to how much "international friendship" can mean if it is constituted by nations who tolerate conditions of social and economic hell *within* their respective national jurisdictions.

Our distinguished author holds that the Federal Constitution is elastic enough to permit all needed changes toward the better day so far as America is concerned. He would have the President of the United States assume leadership in the setting up of a "national authority" comprising two divisions: "(1) a division charged with the responsibility of fixing a national standard-of-life budget . . . (2) a division of production specialists empowered to show in how far, and by what methods, the resources and industrial arts of the United States can supply the requisite goods and materials" (p. 311).

The complete findings would be presented by the President as a "Report to the Nation," publicized and dramatized in every way possible to make it the center of public attention, the actual visible standard of unprecedented "objectives that *can* be attained" (p. 313).

After all, there may be something better than simply "restoring prosperity," whatever that may mean. Dr. Beard's remarkable book should bring aid and comfort to all who believe there is such a thing as going forward.

EARL C. HAMILTON.

SWEDENBORG AU TRAVAIL. ETUDE SUR LA PREPARATION SPECIALE DE SWEDENBORG EN VUE DE SA MISSION ET SUR SES METHODES DE TRAVAIL. *En annexe:* TABLEAU ANALYTIQUE ET CHRONOLOGIQUE DE SES MANUSCRITS POUR LA PERIODE ALLANT 1743 A 1772. *By Alfred G. Regamey. Lausanne—Genève: Agence des Publications de la Nouvelle Eglise. 1935. 48 pages. Fr. suisses 2.65.*

THIS booklet has to do with an important item for the reader and student of Swedenborg's Theological Works. Old theories of revelation and inspiration still obtain, but this description of Swedenborg's methods of work makes plain with what exertion of his own great powers and by what careful methods Swedenborg did the work which he was commissioned to do.

We can imagine vivid and personal pictures of Swedenborg at work, but these are careful descriptions of his methods in the composition of his Theological Works. The volume of production, published and unpublished, is cited to attest his intense application. His precision, command of detail, power of deduction and other traits are brought out, to which we would add his genius for coordination and fresh association of ideas. Mr. Regamey shows how Swedenborg regularly planned a work, did a first and a second draft from the sketch, all the time rearranging propositions and rewording statements. (Mr. Regamey considers *Dicta Probantia* preparatory to *True Christian Religion,* but Prof. Alfred Acton seems to have established [*New-Church Life,* 1907, p. 22] that it was for use in writing the contemplated *Coronis*). There is an account of Swedenborg's Bible study, as this is reflected in indexes, marginal notes, etc. The gradual opening of sight into the world of the spirit is included as a part of Swedenborg's preparation for his mission. There is a necessarily brief consideration of the "religious crisis" of which the *Journal of Dreams* tells us. There is a little about Swedenborg's copious drafts upon the thinking of his earlier period. Quotation solely of Swedenborg's remark about not reading Boehme, does not give a just idea of how much the religious and intellectual world of his time had meant to Swedenborg.

The booklet shows with what growing grasp of his own, Swedenborg discharged his momentous mission. The cleverly affixed table of his works enables one at a glance to find date and place of writing or publication of any volume in the period from 1743 onward, and also places pertinent biographical items very handily before one.

WILLIAM F. WUNSCH.

MODERN WORSHIP AND THE PSALTER. *By Earle Bennett Cross. New York: The Macmillan Company, 1932. vii, 257 pages. $2.00.*

TO a New Churchman, perhaps the most arresting point of view which Dr. Cross displays in his discussion of the Psalter is his attitude of extreme pacifism which allows him "to question the worth for Christian worship of such psalms as express a spirit of vindictiveness" (p. 29), and to declare that such psalms "have no place in the liturgy of the Christian Church" (p. 30). Many persons of various denominations entertain a reverence for the sacred text and an innate sense of the science of correspondences sufficient to question the literalism which refuses to recognize in the militant references in the Bible the underlying perpetual warfare of good against evil.

Dr. Cross's ingenuity and literary acumen in arranging many of the Psalms in an individual liturgic form in which the congregation, the choir, the organist, and the minister participate, is the outstanding and very entertaining feature of the book. He frankly denominates it "a swivel-chair theory" (p. vii) designed to revivify the psalms in quarters where their art and beauty are wasted "on the desert air of systems of responsive readings which bore so many congregations to somnolence." His cleverness in choosing an appropriate hymn to serve as a background or framework for the psalm itself is matched by his adroitness in enlisting the full complement of liturgic formulas to insure the active participation of every worshipper. The dividing of the congregation in halves for antiphonal reading; unison reading of the whole congregation in response to the minister or the choir; congregational singing in response to choir or soloist; instrumental presentation of the hymn as prelude and postlude; of all these does he make frequent use.

A chapter on the origin and nature of the Psalms begins the book, and a discussion of the limitations of some of them serves as introduction to the chapters which group the Psalms in nine categories: (1) The Lyric Psalms, (2) the Dramatic Lyrics, (3) Prayer, Personal and Individual, (4) National and Royal Prayers, (5) Hymns without Refrains, (6) Hymns with Refrains, (7) Hymns with Focal Point in the Midst, (8) Liturgies, and (9) Acrostic Arrangements.

To those who seek ideas for a service of unusual appeal or refreshing novelty, Dr. Cross offers concrete, reverent suggestion. To all, in clergy or laity, who welcome a fresh approach to the Psalter, this book is highly recommended.

HORACE B. BLACKMER.

GUIDING THE EXPERIENCE OF WORSHIP. *By Marie Cole Powell. New York: The Abingdon Press, 1935. 263 pages. $1.10.*

MRS. POWELL in her introduction defines worship as "that conscious relationship with God which glorifies the commonplace, provides courage with which to face life, helps the individual grow in character, and furnishes the incentive to remove social injustices, and to build the kingdom of God on this earth." With such a stimulating and comprehensive view of the subject, the book cannot help but have a wide appeal. But it is written in text-book form and has particular value for all who plan worship programs for churches, church schools or groups of any kind. Beginning with an analysis of the worship experience and the aids to making it most fruitful, the author proceeds to an extensive discussion of methods and materials, with individual chapters devoted to visualization materials, music and prayer and their place in worship. There is also a discussion of preparation for worship and leadership of worship. There are many suggestive illustrations, particularly quotations in verse. Very full bibliographies on the different phases of the subject are appended to each chapter, giving opportunity for further study to those particularly interested. And as appendices to the book are included a diagrammatic representation of the discussion and summaries of books of lectures on the nature of worship by six leading Protestant theologians of the present day.

It seems as if no little corner of the subject had been unexplored, but the aim set forth in the introductory definition of worship is never lost sight of. The treatment of the subject is very open minded, with ample room left for individual interpretations. The use of this volume both as a text in training classes and for individual reading and study by leaders, should have fruitful results.

MARGARET E. CROWNFIELD.

THE REASON FOR LIVING: AN APPROACH TO THE PERSISTENT QUESTIONS OF LIFE. *By Robert Russell Wicks. New York and London. Charles Scribner's Sons, 1935. 306 pages. $2.00.*

THIS book by the Dean of the Chapel, Princeton University, is a new kind of experience-meeting printed. It is the product and a partial record of discussions over ten years with thousands of college men and women. The questions most frequently asked by the students are here, and so are the answers in the framing of which they had no small part, for the answers had to be conceived and phrased so as to satisfy their sense of reality. Both question and answer are directed steadily upon the world in which we live, and upon the whole of it—spiritual activity and reality as well as physical activity and phenomenon. The result is a compendium of active religious thinking on the persistent questions of life, at the core of them the quest for the reason for living.

As we were reading along, we reflected that a reader might best of all not read straight through in such a compendium, but rather, with the help of the full "Contents," find his particular questions in the book, and from that focal point read around in it. Then at p. 124 we came upon just this advice from Dean Wicks, where, speaking of the loose design of the book, he remarks that this design "is followed in order to cover the questions most commonly asked, and at the same time permit the reader to pass over any sections where the thought does not bear upon his particular case."

The book is divided into two almost equal parts. In the first the author is gathering from examination of the world and of human life the reflections which go into the formation of a faith to live by. In the second part he discusses the problems which this faith has to meet in daily life.

The inductive procedure of Part I is peculiarly illuminating. From more than one point of observation we do as a matter of fact behold our own activities, for example, and around them a "margin of surprise" or beyond them "a supplemental activity," which is part of the steady on-going of the universe, and in which we find the other than human or superhuman. "All our living is a matter of relating ourselves to a life-giving, truth-revealing, beauty-making, personality-producing activity going on around us. In some other hands than ours lies the responsibility for possibilities of meaning and worth which never were invented by man, and which are forever the stimulating influence in all our advance." In some such way Dean Wicks regularly moves in thought, from observation of life to a datum for faith, as here to a glimpse of Providence or of God. We were reminded of a phrase in Swedenborg's *True Christian Religion* that God is to be known from "the visible things of the universe," only that Dean Wicks is drawing far more heavily upon the perceptible things of human life. One of the best examples in the book of the lucidity of this procedure is the discussion about seeing God in personal terms (chap. vi).

The second part of the book, as we said, takes up problems which the faith pointed towards in Part I, must meet in daily life. Adversity gives that faith a battle, a commercialized world does, human desire does, the difficulties of determining right and wrong do. There are seven chapters on as many groups of specific questions posed by these and other difficulties.

The initial chapter of Part I meets the query, "Why live?" and the opening chapter of Part II has for topic "Finding the Right Life." In Part I the reader finds among the data for faith evidences that small detail and the individual are attended to, after all, in this vast universe; many forms of "unrecognized faith" in actual life; undeniable values in Scripture for contemporary life, etc. These data are often stated with singular freshness of conception. In Part II the struggles which faith has with life are as stimulatingly stated and considered, as for example our necessary efforts to employ what is lower in life in the interest of what is higher. The book is not only well thought out in its "loose design," but painstakingly thought out at every point to meet squarely the especial query under consideration.

One of its chief merits seems to us to be that human life is so searchingly contemplated, and that God is not added to life, faith is not added to some human attitude, but each i

found in life. The realities of religion after all are to be found in the world that is; they are not importations on the scene by dint of religious thought. Religion is not always correcting or overturning; it is often interpreting what is; appreciating, giving insight. Both question and answer in the book move in this outlook. WILLIAM F. WUNSCH.

SPEAKING OF RELIGION— *By Bruce Curry. New York: Charles Scribner's Sons, 1935. 203 pages. $1.50.*

TO his two initial questions—whether religion is possible in the modern world, and whether it is necessary—Dr. Curry returns a strong affirmative. But he reserves this affirmative for what he calls "high religion." "Low religion" he considers increasingly impossible in the modern world, and not only unnecessary but an impediment to the advance of civilization and of religion. His first chapter is devoted to bringing out the differences between "high" and "low" religion. High religion is religion intellectually and ethically high. It is the "revision upward of existing religion." It is what religion might be, what many dissatisfied would like to see it be, what sometimes it is.

After the first the titles of the successive chapters are "High Religion for Life's Adventure," "God and Man in High Religion," "New Viewpoints in High Religion," "Finding Genuine Religious Experience," "High Religion and Social Change," "Can High Religion be Organized?" "High Christianity and Other Religions," "High Religion and Modern Trends," "The Outlook for High Religion."

There is no offensive attitude to low religion, though that means often outworn ideas, standards inadequate today, even superstitions of one kind and another. High religion, Dr. Curry remarks, "must view with gratitude all the noble achievements to which low religion can point with pride, and they are many, as the centuries have revealed. High religion must realize that it builds on some of the foundations laid by low religion, and is debtor to all the deep thinking and noble living of the past. High religion must walk humbly, as the heir of all the ages of faith" (p. 16). "Low religion must be dealt with in charity, for it fears high religion, both for its intellectual reconstructions and for its radical ethical proposals. It will suffice if the exponents of high religion can produce superior fruits of peace and justice, illumined personality and redemptive power, against which there is no law—and no argument" (pp. 16, 17).

Intellectual reconstructions in high religion as this has been struggling into being, are noted in such chapters as the third, telling how the distinctions between supernatural and natural and between divine and human have been re-apprehended, and in the fourth chapter, telling how the conception of sin and other conceptions have been re-apprehended. The lofty ethical challenge in high religion is made apparent in a chapter like the sixth, on "High Religion and Social Change," especially in the consideration of "the method of love in action."

Nine modern trends which in Dr. Curry's judgment high religion has to cope with, five of them non-religious, and four of them trends in Christianity, are recited and interestingly assessed in chapter ix. The four in Christianity are called "Conservatism holding the fort," "Liberalism readjusting to reality," "Barthianism—a Corrective," and "The Evangel of the Oxford Groups."

The book is a provocative consideration of the content and spirit of Christianity. For of course high religion is only what Christianity is or may be at its best—along with kindred attainment in other world religions. It is man's actual contemporary attainment of the spiritual life. If we have a hesitation with this presentation it is that Dr. Curry represents high religion as so conscious of itself. The "nearly religious experiences" he recounts in chapter iv seem to become religious by the introduction of consciousness of religious intent or of direct and seemingly sustained consciousness of God. In Dr. Wicks's book, also reviewed in these columns, one hears of "unrecognized faith," of the spirit of religion existing where there is no sharp awareness of it. Dean Wicks seems to us to find religion—and "high religion"—often implicit in a life, Dr. Curry to think that it must be very explicit to be genuine. We are reminded of the surprise of those who were asked to come into the kingdom: "When saw we Thee an hungered?" "I am sought of them that asked not for me; I am found of them that sought me not" (Isaiah lxv. 1).

But religion is not enough. It, too, has a best self. And to that best self it must move. With its provocative discrimination between high and low religion, is that not what this book makes plain, with timely discussion and intellectual and ethical challenge? WILLIAM F. WUNSCH.

A COMMON FAITH. *By John Dewey. New Haven: Yale University Press, 1934. 87 pages. $1.50.*

THIS is undoubtedly the most important book on religion published in English during the past year. No one who is interested in the meaning and in the future of religion can let it pass unread. Highly unorthodox in its conclusions, it is a closely reasoned statement of a position which will exert an increasing influence for some time to come. Of this position Dewey himself gives an excellent summary:

"In the opening chapter I made a distinction between religion and the religious. I pointed out that religion—or religions—is charged with beliefs, practices and modes of organization that have accrued to and been loaded upon the religious element in experience by the state of culture in which religions have developed. I urged that conditions are now ripe for emancipation of the religious quality from accretions that have grown up about it and that limit the credibility and the influence of religion. In the second chapter, I developed this idea with respect to the faith in ideals that is immanent in the religious value of experience, and asserted that the power of this faith would be enhanced were belief freed from the conception that the significance and validity of the ideal are bound up with intellectual assent to the proposition that the ideal is already embodied in some supernatural or metaphysical sense in the very framework of existence. . . .

"The considerations put forward in the present chapter may be summed up in what they imply. The ideal ends to which we attach our faith are not shadowy and wavering. They

assume concrete form in our understanding of our relations to one another and the values contained in these relations. We who now live are parts of a humanity that extends into the remote past, a humanity that has interacted with nature. The things in civilization we most prize are not of ourselves. They exist by grace of the doings and sufferings of the continuous human community in which we are a link. Ours is the responsibility of conserving, transmitting, rectifying and expanding the heritage of values we have received that those who come after us may receive it more solid and secure, more widely accessible and more generously shared than we have received it. Here are all the elements for a religious faith that shall not be confined to sect, class, or race. Such a faith has always been implicitly the common faith of mankind. It remains to make it explicit and militant" (pp. 84, 85, 87).

Dewey's whole attitude is as is to be expected, empiristic. We find certain values realized in human experience, and find them realized under certain conditions. Let us discover these conditions and thereupon enjoy the values, without useless speculation about the unknown origin of the conditions. There they are, subject yourself to them. This, believes Dewey, is the method by which science has won its victories and which can transform in the same fashion the other areas of human life and experience if only it be applied.

What Dewey overlooks here is the fact that science itself is by no means so purely experimental as he thinks. Science has its presuppositions such as the belief in the uniformity of nature which can never be verified by scientific method, and some of its most fruitful discoveries have arisen from daring and now discredited speculations. The atomic theory which is the basis of chemistry had its origin in the speculative materialism of Lucretius, while on the other hand Copernicus and Kepler laid the basis for the modern view of the universe on the apparently fantastic premises of Neo-Platonism. There is no such thing as a simple fact. There are sense data and perceived relations between them of varying degrees of remoteness, but the data and the relations are not inseparable in the mind, even though the relations be granted a real existence. To attempt to rule out speculation in the understanding of the world is to attempt an arbitrary and impossible limitation on a process inherent in the increase of knowledge.

Dewey draws a sharp contrast between God as a particular Being and God as the unity of all ideal ends arousing us to desire and action (p. 42). For Judaism and Christianity the supreme Being has moral and spiritual attributes, but he has nevertheless no ideal existence in the sense that he does have an actual prior existence. This, as says Dewey, is the ultimate issue between *a* religion and the religious as a function of experience. It is the issue between devotion to some actually existing Being and devotion to an abstract system of ideals which can only take on real existence as human beings embody it in their mutual relationships and in a social order. Dewey is afraid that if men believe in the antecedent existence of some Being they will leave to him efforts they should be making and that they will fritter away intellectual energy in theological discussion that could be put to more profitable use. But is the essence of theism the belief in the prior existence of a being supporting ideal ends—righteousness, justice, beauty, truth, or is it the belief that the highest human value is a communion with a Being to whom such values are a matter of supreme concern? It is surely a matter of human experience that the enjoyment of values is heightened as they are shared. An experience of beauty, the thrill of an intellectual discovery, is incomplete when it is solitary, and Dewey's criticism of theism does not seem to touch a possible form based on the implications of the social aspect of the value experience.

One of the most important arguments for the doctrine that the idea of God is to find its meaning in the union of ideal ends with actual conditions is the contention that devotion to God and man as separate objects introduces a dualism which "brings about a condition of unstable equilibrium. It operates to distract energy, through dividing the objects to which it is directed" (p. 73). Certainly there is force in this contention, but it may be doubted whether it is conclusive. In the first place the argument is without force against a conception of God which finds His true service in the service of His creatures. In the second place, the necessity of striking a just balance between divergent interests is one of the fundamental problems of human existence and cannot be avoided by cutting God out of the picture.

Dewey makes much, as has been suggested, of the distinction between a religion and the religious. Religions are organized about the concept of a supernatural power, while the religious experience is one of progressive unification of ideal ends with the increased power for action which results. This distinction, though its origin is doubtless in Dewey's empiricism, seems to be drawn primarily in the interest of the widest penetration of life by religion. He says: "It is of the nature of a religion based on the supernatural to draw a line between the religious and the secular and profane, even when it asserts the rightful authority of the Church and its religion to dominate these other interests. The conception that 'religious' signifies a certain attitude and outlook, independent of the supernatural, necessitates no such division. It does not shut religious values up within a particular compartment, nor assume that a particular form of association bears a unique relation to it. Upon the social side the future of the religious function seems preeminently bound up with its emancipation from religions and a particular religion" (pp. 66-7).

Here Dewey strikes clearly what will seem to many the most vital note in the book. But to seek out what one can agree with is to miss the greatest value in this exceedingly valuable essay. It needs to be read slowly and pondered carefully with especial attention to the points one is inclined to disagree with. For until Dewey's argument is fully mastered and clearly met on its own ground or else adopted, a large part of our discussions of religion will go on entirely in vain.

FREDERIC R. CROWNFIELD.

Are You Acquainted with These Books?

BOOKS IN THE COLLATERAL LITERATURE OF THE NEW CHURCH TOO LITTLE KNOWN

THE BREAD OF LIFE. *By John Worcester. Boston: Massachusetts New-Church Union. 1901.*

Chapters on many topics, like "The Universality of the Inspired Scripture," "The Lord's Example in Teaching," "General Views of Palestine and of its Representation," and "The First Book of Psalms." Thoughtful, and original, and marked by a happy spiritual intuition. Notable for its discussions of biblical criticism—the most helpful discussion in the Church's literature; and for the concluding chapter on "The Word as a Whole," which is unique, and traces the spiritual sense of the Word serially from Genesis to Revelation.

SWEDENBORG AND THE "SAPIENTIA ANGELICA." *By Frank Sewall, M.A., D.D. London: Constable and Co., Ltd. 1910.*

Unusual studies in the life and thought of Swedenborg, with the emphasis on the philosophical structure of his thought. One of a series of books in "Philosophies Ancient and Modern."

OUR LORD'S MESSAGES TO THE CHRISTIAN WORLD. *By William A. Presland. London: James Speirs. 1902.*

Broad and practical presentation for today of the deeper meaning of the messages (Revelation ii and iii) to the Seven Churches in Asia. There is much on changes which have come in recent years to Christian thought, and on Christian unity, and on the pertinencies of the message of the New Church.

SWEDENBORG: HOW FROM BEING A SCIENTIST AND PHILOSOPHER HE BECAME A THEOLOGIAN AND SEER. *By Julian K. Smyth. New York: The New-Church Board of Publication. 1910.*

The eloquent address delivered before the International Swedenborg Congress, London, 1910.

THE PILLOW OF STONES.

THE HEM OF THE GARMENT. *By Frank Sewall. Philadelphia: Lippincott. 1876.*

Two volumes of sermons expounding the spiritual sense of Scripture, careful, practical, and with literary merit.

THE KINGDOM OF HEAVEN AS SEEN BY SWEDENBORG. *By John Howard Spalding. New York: E. P. Dutton and Co. 1916.*

A rounded and reasoned presentation of the whole body of Swedenborg's theological teachings, put simply, but the most thoughtful general presentation in our collateral literature. "The aim of this work is to give a general idea of the main features of Swedenborg's teaching, so that a reader who wishes to go to the fountain-head for his information may have some outline of the system of thought propounded by him in his mind, into which he can fit the various particulars which he meets with in the course of his study. Swedenborg's works are often found difficult to understand because this kind of preparation has been neglected. The reader encounters unfamiliar conceptions and startling statements, which are as unintelligible to him as a single bone would be when detached from the skeleton of which it formed part" (p. 5).

THE LORD: TEMPTED, RISEN AND GLORIFIED; AND OTHER ESSAYS. *By Jonathan Robinson. London: James Speirs. 1909.*

Such close studies as this of the doctrine of the Lord's Person and of His inner life are not often made by us any longer. This is more historically-minded than most, warm and biblical.

THE SUPREMACY OF THE HOLY SCRIPTURES; ALSO OTHER PAPERS. *By Jonathan Robinson. London: James Speirs. 1892.*

A paper-covered pamphlet of 70 pages, but a gentle and wise remonstrance against letting Scripture appear only in the background of the Theological Works, or be known only through them.

HEAVEN AND ITS WONDERS, AND HELL. *By Emanuel Swedenborg. Everyman's Library Edition. London: J. M. Dent and Sons, Ltd. 1909.*

A translation in which you will read with more enjoyment, but we call attention to this volume on account of the excellent introduction to it by J. Howard Spalding, an introduction which in 7 pages reckons more directly than any other with the preliminary questions which will arise in the mind of the discriminating reader.

THE SCIENCE AND POETRY OF THE OLD TESTAMENT. *By Leo H. Grindon. London: James Speirs. 1895.*

In the summer days you will enjoy wandering through the pages of the Bible with this pleasantly reflective book for guide. Chapters on the Astronomical, on Trees, on the Seasons, on Colors, etc. "There is no worthier science than the science of common things, that which made the patriarchs reverent and happy, leading them to find companionship in the flowers of the field, the round moon 'walking in her brightness,' the 'voice of the turtle,' the 'trees of the Lord, full of sap.' Not an atom of the primeval suavity of God's great gift to mankind has been lost. Nature today is every bit as competent to lift up our hearts as when we were enjoined—that capital end in view—to 'Consider the lilies' " (p. 12).

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